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THE  
CHRISTIAN  
ARTE OF THRIVING:  
WHEREBY A MAN MAY  
become rich to God.

Or,

A Sermon vpon MATTH. 6.33. Preached,  
*by the right Reuerend Father in God, GEORGE,*  
Lord Bishop of Derry.

*First seeke the Kingdome of God, and his righteous-  
nesse, and all these things shall be added vnto you.*

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AT LONDON  
Imprinted by FELIX KYNGSTON,  
*and are to be sold by Thomas Downe  
and Ephraim Dawson.*

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Lord Bishop of Dorset.

I wish the Lord to bestow his blessing  
upon all who shall read this Sermon.



Printed by J. Knapton, at the  
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# THE CHRISTI- AN ARTE OF THRIVING.

MATH. 6. 33.

*But seeke yee first the Kingdome of God, and his  
righteousnesse; and all these things shall bee added un-  
to you.*

**T**He very foundation of a  
Christian conuersation, is a  
right perswasion concerning  
our happinesse. This there-  
fore being a matter of so  
great consequence, our Sa-  
uiour Christ endeoureth  
in the latter part of this Chapter, to rectifie our  
iudgements therein: shewing both wherein wee  
are not to repose our felicity, and also wherein we  
are to place our happinesse. *Lay not up* (saith he)  
*treasures to your selues on earth;* that is, place not  
your treasure, your chiefeft good, your happinesse  
in any earthly things, which are transitory and  
momentany; *but lay up your treasure,* that is, place

Verf. 19, 20.

Vers. 21.

Vers. 22.

Vers. 23.

Phil. 3. 20.

Vers. 24.

your happinesse and felicity *in heauen*, where perfect and eternall happinesse is onely to be found. *For where your treasure is, there will your heart bee also*: that is, Whatsoever you esteeme your happinesse or chiefest good, on that your heart will bee set; vnto that, your desires, your studies and endeouours will bee referred. If therefore your iudgement, which is the *eye* of your mind, *bee sincere*, and iudge aright of your chiefest good; the whole body (as it were) and course of your life and conuersation will be sutable thereunto. But *if your eye bee euill*, if you iudge peruersly of your happinesse, placing your chiefest good in earthly and worldly things: then will your conuersation bee worldly and wicked. As for example: If a man set his hart on pleasure, as his chiefest good, the whole frame of his life will bee voluptuous: if on riches, the whole course of his life will be couetous: if on honour and promotion, his whole carriage and deportment will bee ambitious. But if a man shall esteeme the eternall saluation of his soule, as his chiefest good: his life will be spirituall and religious, as hauing his conuersation in heauen. Now if any man shall thinke (as it is to be feared, too many doe) that he can take a wiser course, then that which our Sauour prescribeth; for he will place his treasure and happinesse both in heauen and in earth too: our Sauour telleth him, that this cannot be: for this were to *serue two masters* that are at variance. *You cannot serue God and Mammon*: you cannot be worldlings, and true Christians. You cannot prefix vnto your selues two supreme ends, which



which be repugnant one to the other. If therefore your heart be chiefly on the earth, then is not your happinesse in heauen.

Our Sauour hauing laid this foundation concerning the supreme ends; in the next place, hee giueth direction concerning the meanes destinated and referred thereunto; shewing, that as our treasure is not to be placed on earth, so our chiefest care should not be set on earthly things.

*Therefore I say vnto you, Take no thought for your life, &c.* And on the other side, as our happinesse is to be reposed in heauen: so we should first and principally seeke the Kingdome of God, and his righteousness. And if any shall demand, Alas, how then shall we liue, what course shall we take to thriue in this world? Our Sauour answereth, *that if wee first seeke the Kingdome of God, and his righteousness, all these things shall be added vnto vs.*

Verf. 25. to 33.

These words therefore } Precept.  
containe two things: a } Promise.

The precept is two-fold; the one, Negative, which is but implied; the other, Affirmatiue, which is expressed. The Negative, (That we are not first to seeke the things on earth) is implied partly in the aduersatiue coniunction *But*, which presupposeth a Negation going before; and partly, in the word *First*: for if wee are first to seeke the Kingdome of God, and his righteousness, then are we not first to seeke earthly things.

Luk. 12. 31.  
*Mat.*

But heere it may be demanded, Whether our Sauour Christ do forbid al care for the things of

this life: for so he may seeme, vers. 25. *Wherefore I say vnto you, take no thought for your life, what you shall eate or drinke, or wherewith ye shall bee clothed: for if wee may not take thought for necessities, then much lesse for superfluities. And Ioh. 6. 27. Labour not for the meate that perisbeth, but labour for that which endureth vnto euerlasting life.* I answer by a twofold distinction: First, that he forbiddeth *inimam*, (for so he speaketh, vers. 25. & 31.) the immoderate, the carking, the distrustfull care, whereby the heart is diuided, (as the word importeth) and remoued from God: not the moderate and prouident care, which elsewhere is commended in the Scriptures. Secondly, that he forbiddeth inordinate and preposterous care, whereby earthly desires are more cared for, than the glory of God in our saluation: not the orderly care of earthly things, which is subordinated to the glory of God; and our owne saluation, which seemeth to be implied both in this place, and in the 12. of *Luke*. For, *first*, seemeth to haue relation to a second: and therefore when hee biddeth vs, Seeke first the Kingdome of God, hee doth not forbid, nay, he seemeth to imply, that in the second place, and in a secondary respect, we should seeke the things of this life: the former (as *Augustine* saith) *ut bonum nostrum*, the latter, *ut necessarium nostrum*, *necessarium autem propter illud bonum*: the former, as our chiefe good; the latter, as necessary helpes and supplies whilest we are in this life, as in the way towards happinesse. In the 12. of *Luke* hauing in like sort dissuaded from worldly

*non inquit inuita.*  
so Phil. 4. 6.

*Primum relati-  
ue dicitur ad se-  
cundum. Nic.  
Lyr.*

*De Serm. Dom.  
in monte. lib. 2.*

worldly cares, in the 32. verse he saith: *But rather seeke the kingdome of God*: and so is the exhortation, Iohn 6.27. to bee vnderstood comparatiuely, Labour not so much, or labour not chiefly for the meate that perisheth. For our Sauour himselte in this chapter hauing directed vs, first, after Gods glory, to seeke his kingdome and his righteousness; his kingdome in the second petition of the Lords Prayer, his righteousness in the third: in the fourth petition he teacheth vs to aske, and by asking, to seeke the things of this life. And what we are to aske in prayer, we are to seeke and to labour for in our practice, and to endeavour in our liues, lest we may seeme to tempt God.

From the immoderate and preposterous care for the things of this life, our Sauour dissuadeth by two arguments; the one, because all such care is vaine and superfluous; the other, because it is heathenish and not becomming Christians. That it is vaine, he proueth by foure reasons: first, *à maiori*, from the more, or greater. *The life is more then the meate, and the body then rayment*: therefore he that gaue the life, will prouide food to sustaine it; and he that prouided the body, will giue rayment to clothe it, namely, to them that moderately and orderly seeke it.

The second and fourth, *à minori*, from the lesse. God feedeth the Fowles without their carefulnesse; and doth not onely clothe, but also adorne the Lillyes of the field, which are of no value in comparison of men. Which as they were made for mans vse, so are they supplied with necessities

Verf. 25.

Verf. 26.

Verf. 28, 29, 30.

Verf. 17.

for mans sake. If therefore God provide for them, how much more will he provide for vs, if we shall depend vpon his prouidence in the moderate vse of lawfull meanes? The third is from the like. For God hath set to all men a stint, as of their stature, so of their estate: as therefore it were a vaine and idle thing for a man to carke and care for the increase of his stature; so likewise for the aduancement of his state aboue that pitch, which God hath limited.

Verf. 32.

Verf. 8.

The other argument is, because such care is no way becomming Christians: first, because it is Heathenish. *The Gentiles*, that doe not know God, nor acknowledge his prouidence, *seeke immoderately and preposterously after these things*. But you must not be like vnto them, as before hee had said. Secondly, it becommeth Christians, who haue a heauenly Father, which knoweth what is needfull and expedient for vs better then our selues, to cast their care vpon him, and to depend vpon his Fatherly prouidence. Children that haue wise, louing and able parents, doe not vse to take thought for their foode and rayment, or other necessities, but depend vpon the prouident care of their naturall Parents. How much more ought we, who are the children of God, to depend vpon the prouidence of our heauenly Father? For if *earthly Parents doe know to giue good things to their children; how much more will our heauenly Father giue good things to them that aske him*? who in loue, wisdom and power doth infinitely more excell earthly Parents, then the heauens exceede the earth.

Math. 7. 11.

But

But this argument, that God is our Father, may yet further be enforced. Is God our Father in Christ? then hath he giuen his owne Sonne for vs, that by him we might be made the sonnes of God. If therefore (as the Apostle argueth) *God hath so loued vs, that he spared not his onely begotten Sonne, but gaue him ouer vnto death for vs; how shall not he with him giue vs all things that are needfull and expedient for vs?* Againe, is God our Father? then are we his sonnes: *and if sonnes, then also heires, heires of God, and coheires with Christ;* and therefore to vs also belongeth that comfortable exhortation of our Sauour Christ, Luke 12. 32. *Feare not, little flocke, be not distracted with distrustfull care, or feare of want, it is your Fathers pleasure to giue you a Kingdome.* For if God wil giue vs an heauenly and euerlasting Kingdom; can we imagine that he will denie vnto vs the pettie commodities of this life? So much of the negative precept or dehortation.

Rom. 8. 32.

Rom. 8. 17.

Luk. 12. 32.

In the affirmatiue precept or exhortation, we are to note three things. The object, or thing to be sought, the durie of *seeking*, the order and degree, *first*, The object is twofold, the *Kingdome of God, and his righteousness.*

As touching the former: there are two kingdomes in the world; the one of darkenes, the other of light. The former is the kingdome of Satan, who is called the Prince, yea, *the god of this world*, who ruleth effectually in the children of disobedience, carrying them captiue to the obedience of his will: vnto this kingdome all men naturally,

Ioh. 12. 31.

2. Cor. 4. 4.

Ephes. 2.

2. Tim. 2. 26.

since the Fall of *Adam*, are subiect, and in that subiection doe remaine, vntill they bee translated into the Kingdome of God. The consideration whereof ought to moue all, that are not in the state of grace, earnestly and speedily to seeke the Kingdome of God. For vntill they belong to Gods Kingdome, they are subiects of the kingdome of Satan.

} Vniuerfall.  
} Speciall.

The Kingdome of God is twofold,

His vniuerfall Kingdome is called the Kingdome of his *power* and *providence*. Of which it is said, Psalm. 103. 19. *The Lord hath prepared his Throne in the Heauens, and his Kingdome ruleth ouer all*: vnto this Kingdome all creatures whatsoever, be they neuer so rebellious, are subiect. For although in respect of their intent, they set themselves against the will of God; yet in respect of the euent, they become (though vnwittingly) the instruments of God, to bring to passe his good purposes. Of this kingdome our Sauour speaketh not in this place. Neither shall wee need to seeke it, but voluntarily to submit our selues vnto it, whereunto all creatures of necessity are subiect.

His speciall kingdome is that whereby hee ruleth ouer his Elect, who are not onely his kingdome, but his *Family* also, whereof one part is in heauen, which is the Church triumphant; the other on earth, which is the Church militant. In regard whereof the speciall kingdome of God hath

Ephes. 2. 19.  
Gal. 6. 10.



hath two parts; the kingdome of *Glory*, and the kingdome of *Grace*. The kingdome of *Glory*, to the Elect, is a state of *Glory*, and eternall happinesse in heauen; where they hauing vnion with Christ, and by him communion and fellowship with the whole Trinity, enioy the chiefeſt good, which is God himſelfe, in *whose preſence there is fulneſſe of ioy, and at whose right hand are pleasures for euermore.*

Psal. 16. 11.

The kingdome of *Grace*, vnto the Elect, is a state of *Grace*, and by it, of happinesse begun in this life, standing in the meanes and degrees of saluation, wherein we hauing by the Spirit, vnion with Christ as our Head, who is *our life, and wish whom our life is hid in God*, Colof. chap. 3. vers. 3. 4. and hauing also communion with him in his merits, to our iustification, and in his grace and efficacy of his Spirit, to our sanctification, doe passe the time of our pilgrimage, as in his feare, so also in *expectation of euermore lasting happinesse*. The former kingdome is to bee sought as our supreme end, and absolute felicitie; the latter, as the meanes destinated thereunto. Yet both as our happinesse; that, *ut beatitudo patriæ*; this, *ut beatitudo viæ*; that, as the happinesse *comprehensum*, who are in actuall possession; this, as the happinesse *viatorum*, who liue in expectation: and therefore both also are to be first sought: that, in intention, as the end; this, in execution, as the meanes to the end. For whosoever desireth to be an inheritour of the Kingdome of *Glory*, where God vnto his Saints is all in all, must first bee a

1. Pet. 1. 17.

Tit. 2. 13.



faithfull subiect in the Kingdome of Grace, wherein God ruleth in his Saints by his Word and Spirit.

Rom. 14. 17.

Rom. 5. 1, 2.

2. Cor. 5. 21.

But our Sauour requireth vs to seeke, not only the Kingdome of God, but also *his righteousness*. Where perhaps it may seeme strange, that this addition is heere made, seeing righteousness is included in the kingdome. For as the Apostle saith, *the Kingdome of God standeth not in meate or drinke, or in other things appertaining to this life, but in righteousness and peace, and ioy in the holy Ghost*. Nothing therefore being idle and superfluous in the Word of God: we are to conceiue, that this addition, for more distinct explication, was needfull in respect of our corruption; who would all of vs be thought to seeke Gods Kingdome; whereas but few (in comparison) doe care for his righteousness, which notwithstanding is in execution and practice, first to be sought as the chiefe thing in the Kingdome of grace, (the other two, *viz.* peace, and ioy, being the fruits and consequents thereof) and as the high way to the Kingdome of glory. Now the righteousness which we are to seeke, is not our owne, but *his* righteousness: as the Glosse hath obserued, *Iustitiam dicit eius, ut per eum, non per vos iustificitis*: That wee may be righteous, not in and by our selues, but in and by him. For Christ, *who knew no sinne, was made sinne*, that is, a sinner for vs, by imputation of our sinne vnto him, *that we*, who are sinners in our selues, *might be made the righteousness of God in him*, that is, righteous before God in him, by imputa-

imputation of his righteousness vnto vs. The righteousness therefore, which we are to seeke, is not the righteousness, which is of the law, for that is called our righteousness: the which, if we shall seeke with the lawes, to be iustified thereby; we shal with them misse of the righteousness, which is of God. But it is the Euangelicall righteousness, or that which is reuealed in the Gospell, which wee are commanded to seeke, which is called the *righteousnes of God*. The which, as it is the chiefe subiect of the Gospell, as the Apostle sheweth; *I am not* (saith he) *ashamed of the Gospell of Christ, for therein is the righteousness of God reuealed*: and againe, that we are not iustified by the righteousness of the law, but by that *righteousnes which without the law is reuealed in the Gospell, euen the righteousness of God, which is by faith in Iesus Christ*: so is it first and principally to be sought: and in comparison thereof, we are with the Apostle to esteeme our owne righteousness, and whatsoeuer priuiledges we may seeme to haue by the law, *as dung, as losse*: that we may win Christ, and be found in him, not hauing our owne righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith; that we may know him, and the power of his resurrection, and the fellowship or communion of his sufferings, being made cōformable to his death. And this righteousness is twofold, being either imputed through faith, or infused by the Spirit: the former, is the righteousness of iustification; the latter, of sanctification. The former is called, the *righteousnesse of God*, not onely because it is from God,

Rom. 10. 3.

Rom. 1. 17.

Rom. 3. 21, 22.

Phil. 3. 8, 9, 10.

A.C. 20. 28.

Ier. 23. 5.

1. Cor. 1. 30.

Rom. 5. 9.

Rom. 5. 19.

Ioh. 1. 16.

God, and accepted of him, as the latter; but also because it is the righteousness of Christ, who is God: in which sence the blood of Christ is called the *blood of God*; for Christ is called *Iehonah our righteousness*: and he was giuen vnto vs of God, to be *our righteousness*. Not that we are iustified by the essentiall, or vncreated righteousness of the Deitie (which was the error of *Oslander*,) but because Christ, by whose righteousness we are iustified, is God. For to speake properly, we are iustified by that righteousness, which Christ performed in his humanitie, in the daies of his flesh, both passiue and actiue: whereupon the Apostle saith, that we are *iustified by his blood*, that is his passiue righteousness, and *by his obedience*, that is his actiue righteousness. For *as by the disobedience of one*, (the first *Adam*) *many are made sinners*; so *by the obedience of One*, (the second *Adam*) *many are made righteous*. The righteousness therefore, by which wee are iustified, is the righteousness of Christ, who is God, without vs, in him. The righteousness of sanctification is in vs, from him: for *of his fulnes we haue receiued grace for grace*. For by the merit of Christ his obedience, death, and resurrection apprehended by faith, and imputed vnto vs, we are iustified: and by the vertue, power and efficacy of the same obedience, death, and resurrection applied vnto vs by the holy Ghost, we are sanctified. The former is perfect, but not inherent: the latter is inherent, but not perfect. Therefore of iustification there are no degrees; but of sanctification there are, according to the measure of

of grace receiued. By the former, we are intituled vnto Gods kingdome; by the latter, we are fitted and prepared thereunto: for no vncleane thing can enter into the Kingdome of God. The former is the title whereby we claime our inheritance, the latter is the cognizance of those which are heires: therefore it is said, that *by faith we receiue remission of sinnes, and inheritance among those that are sanctified.* And therefore also it is called the inheritance of the *Saints.*

Act. 26.18.  
and 20.32.

Colos. 1.12.

These two sorts of righteousness, though different in themselves, must concur in the same subject: and therefore we are to seeke the one, as well as the other; and not like carnall gospellers, to be all for *iustification*, and nothing for *sanctification*. For Christ was giuen vnto vs of God, as well to bee our *sanctification* as our *iustification*: and out of his side there issued, as well the *water* of ablution, as the *blood* of redemption. Yea, he hath redeemed vs, as well from the *dominion* of sinne, as from the *guilt* of it. And therefore no man can be assured of his *iustification*, who is not in some measure *sanctified*. For God hath sworne, that whom he redeemeth, to them he will giue grace to *worship him in holines and righteousness.* Whosoever is in Christ, is a new creature. Whosoever are Christs, they crucifie the flesh with the lusts thereof, walking not after the flesh, but after the Spirit. And as the righteousness of *sanctification* is an vnseparable companion of *iustification*, in so much as no man is to be counted righteous, but he that doth righteousness: so is it a necessary forerunner of glorification.

1. Cor. 1.30.

1. Iohn 5.7.

Luk. 1.73, 74, 75

2. Cor. 5.17.

Gal. 5.24.

Rom. 8.1.

1. Iohn 3.7.

Heb. 12. 14.

Ioh. 3. 3.

1. Cor. 6. 9.

Gal. 5. 21.

Law. 3. 15.

Rom. 8. 7.

Math. 16. 23.

tion. Without holines no man shall see God: and ynlesse a man be borne againe, he cannot see the kingdome of God. Knowe ye not that the vnrighteous shall not inherit the kingdome of God? So much of the obiect.

The dutie is to seeke: which word presupposeth a losse of those things, which we are commanded to seeke. For by sinne all of vs naturally are exiles from the Kingdome of glory, salne from a state of grace and happinesse, into a state of disobedience and misery, depriued of the glorious Image of God, wherein wee were created in true righteousness and holinesse, and haue got vnto our selues the ougly shape of Satan. In so much that our naturall and carnall wisedome is diuclish: the very *propens* of our corrupt nature, the naturall inclination and disposition of our minds is not onely an enemy, but *enmity* against God. In which respect our Sauour doubted not to say vnto Peter, *Auant, Satan, for thou dost quier, mind, saueur, affect not the things which be of God, but those that be of men.* This our losse and misery is seriously to bee acknowledged, and bewailed of vs; that by the acknowledgement and sense thereof, we may be stirred vp studiously to seeke the Kingdome of God, and the righteousness which wee haue lost. For Christ our Sauour came to saue those which were lost, to redeeme captiues, to iustifie those, who by sinne were guilty of damnation, to sanctifie those which were defiled & polluted with sinne. Wherefore if we be not lost in our selues, we need not a Sauour; nor a Redeemer, if we be not captiues; nor a Iustifier, if wee bee not guilty;

guilty; nor a Sanctifier, if we be not polluted; neither shall wee seriously seeke the Kingdome of God, and his righteousness, if wee doe not truly acknowledge that we haue lost them.

Now this word *Seeke*, importeth a studious desire, care, and endenour to find and to recouer that which we haue lost. The studious desire must bee expressed in hearty, earnest, and faithfull prayer vnto God. For what wee aske in prayer, wee doe seeke at the hands of God. Our care must shew it selfe in a studious meditation, and serious purpose to vse all good meanes, and to auoid the impediments. Our endenour must appeare in the careful and diligent vsing of the means, and auoiding the impediments, and in doing whatsoeuer lieth in our power, and not to be wanting to our selues in any thing which we are able to performe. For wee are not so to cast the care of our saluation vpon God, that we should neglect it our selues. He that made vs without vs, will not saue vs (I speake of such as come to yeeres of discretion) without our owne endeouours. For though in respect of some mens extraordinary calling, as also in regard of the first granting of the meanes of saluation, to those which before sate in darknesse, it be true, that God is found of them who sought him not; yet, where the ordinary meanes of saluation are afforded, men are bound to seeke God in his ordinances, and carefully to vse those meanes which God hath graciously vouchsafed. Neither haue any a promise that they shal find, vnlesse first they seeke.

Math. 7.9.

Augustine.

Rom. 10. 13.  
Luk 23. 42, 43.

2. Pet. 1. 10, 11.

Math. 7. 7, 8.

Thus then wee are to seeke, the Kingdome of glory, and the eternall saluation of our soules. First, by begging this mercy at the hands of God, which he hath promised to them that call vpon him. Secondly, by seeking the Kingdome of grace, and his righteousness, as the meanes thereto; that is, by an earnest desire, a serious care and a true endeavour, to attaine to the meanes and degrees of saluation in this life, viz. our Vocation, whereby wee are brought into his Kingdome; our Iustification and Sanctification, whereby we are made partakers of his righteousness. Thirdly, by endeuoring and giuing all diligence to make our Election, Vocation, and Iustification sure vnto vs by the workes of Sanctification, that is, of piety and righteousness. For if we doe these things, an entrance shall abundantly be ministred vnto vs, into the euerlasting Kingdome of our Lord and Sauiour Iesus Christ. And to encourage vs carefully and diligently to seeke the Kingdome of God and his righteousness; let vs remember, that hee which hath commanded vs to seeke, hath also promised that we shall finde.

But the chiefe thing which we are to insist vpon, is the order and degree of seeking, required in the word *first*. For where we are enioyned to seek first the Kingdome of God, and his righteousness, two things are implied. *First*, in order, before all other things, that is, in the first place: and first, in degree, aboue all other things, that is, chiefly and principally. As touching the former; It may be objected, that in the Lords Prayer we are taught,

to,



to seeke first, not the Kingdome of God, or his righteousness, but the glory of God in the first Petition, his Kingdome in the second, and his righteousness in the third. It is true indeed, that among all things whatsoever, the glory of God is first to be sought, as the supreme vniuersall end, whereunto our saluation it selfe is subordinated. But heere our Saviour teacheth vs, what to seeke first, *in bonis nostris*, in those good things which appertain vnto vs: and so our eternall saluation & happines is first to be sought, as our own chiefe good, and as the Philosophers call it, *bonum nostrum*.

Now that we are first, and without any further delay, to seeke the Kingdome of God, and his righteousness, it appeareth, first by the commandment of God, not onely in this place, but elsewhere also in the Scriptures. Esa. 21. 12. *If you will seeke, seeke, returne, come*: for this *bonum nostrum*, as we call it, importeth haste. As if hee had said, If yee will seeke the Lord indeed, seeke him without delay, returne by repentance; come by faith. Esa. 55. 6. *Seeke the Lord whilest he may be found, and call upon him whilest he is neere*. Psalm. 95. *To day if yee will heare his voyce, harden not your hearts*, (as they do, which delay to yeeld obedience to his Word) but whilest it is called *to day*, euen to day, before to morrow, turne vnto him. And agreeable to the Canonickall Scriptures is that exhortation of the son of Syrach: *Delay not* (saith he) *to turne vnto the Lord, and put not off fro day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, & perish in the day of vengeance.*

Esa. 21. 12.

Psalm. 95. 7.

Heb 3. and 4.

Eccles. 5. 7.

Psal. 63.

2 By the practice of the faithfull, and namely, of *Dauid*, who professeth, Psal. 63. 1. that *early* hee would seeke the Lord. And Psal. 27. 8. when the Lord said, *Seeke yee my face*, his heart made answer to God with this Eccho of a ready minde, *Thy face, Lord, will I seeke.*

3 By other pregnant reasons, whereby is manifested the absurd folly of those, who put off their conuersion, and care of their saluation vntill their old age, or last sicknesse; as if they meant to doe that last (if euer they doe it) which Christ requireth to be done in the first place. For that which is commonly said, is most of all verified in this particular: *Mora trahit periculum*, Delay breeds danger. And that because of the vncertainty both of a longer life, and of repentance to bee attained after delay. For we haue no charter or lease of our liues, but are tenants at will: who must giue vp our soules into the hands of God, whensoever it shall please him to call them, hauing no assurance that we shall liue vntill to morrow. And therefore it were extreme folly to deferre our conuersion vnto God, or seeking of his Kingdome (whereupon our saluation dependeth,) though it were but vntill to morrow. But suppose we should liue so long as wee vainly promise to our selues; what assurance haue we, that we shall then repent? For first, it is not a thing in our power to repent when we list, but it is the free gift of God, which ordinarily he offereth in the meanes of our saluation. But if we harden our hearts against those meanes, as those doe, which voluntarily delay their turning

ning vnto God: what hope will there bee of our future conuerſion, when the meanes ordained by God for our ſaluation, by our delay become a meanes of our obduration; when the Word of God, which to the faithfull is the *ſauour of life vnto life*, through our default becommeth vnto vs the *ſauour of death vnto death*?

2. Cor. 2. 16.

2 Againe, if we will not accept the grace of God, when it is offered, as daily he intreateth vs by his Miniſters and Embaſſadours, that we would be reconciled vnto him; what aſſurance haue we, that hereafter wee ſhall haue ſo much grace as truly to deſire it. Or if we ſeeme to deſire, and to begge it at the hands of God, how can we promiſe to our ſelues, that if we will not heare God when hee ſpeaketh vnto vs, hee ſhould heare vs when we ſpeake to him? Doth not the wiſdom of God proteſt againſt impenitent ſinners, (as thoſe are which delay their repentance) that ſo far as much as he called, and they would not heare; therefore, when in their diſtreſſe they ſhould call vpon him, *he will not anſwere, neither will be found of them when they ſhould ſeek him.* And to the ſame purpoſe the Prophet Zachary concludeth: *Therefore it is come to paſſe, that as he cried, and they would not heare; ſo they cried, and I would not heare, ſaith the Lord of Hoſts.*

2. Cor. 5. 20.

Prou. 1. 24, 28.

Zach. 7. 13.

3 Moreouer, God ſeemeth to deale with vs, as *Popilius Lenax*, the Romane Embaſſadour, dealt with King *Antiochus*, who giuing a dilatory anſwere to his meſſage, with his ſtaffe he drew a circle about the King, and required him in the name

Hieron. in  
Dan. 11.

of

Luke 19.44.

2. Cor. 6.2.

Iam. 4.14.

Apoc. 2.10.

Matth 21.17.

of the Senate and people of Rome, to giue him a direct answere, before he came out of that circle. So the Lord hath inclosed vs in a small circle of time, which is called *the day of our visitation*, and *the acceptable time*, which at the most is the short period of this transitory life, which vanisheth like a vapour: requiring vs, when with *Antiochus* wee seeke delaies, before we come out of that circle, to giue him our answere. For if when the Lord giueth vs a *time to repent*, as he did to that *Iezabel*, spoken of Apoc. 2.10. and we doe not repent, we are to feare the like iudgements, that are there threatned against her; or the like curse which Christ gaue to the figge tree, hauing, like an hypocrite, leaues, but no fruite as yet; *Let no fruite growe on thee from hence forward for euer.*

4 Againe, repentance by delay groweth more difficult. For when repentance is delaied, sinne is nourished, and being nourished, getteth strength within vs, growing in strength, as wee growe in yeeres. Therefore as crooked plants, whilst they be young, may easily be bowed or broken at your pleasure, the which if you suffer so to continue vntill they be growne trees, you shall not be able to stirre: so whilst our sinnes are but young (as by originall sinne, if it be not increased by practice and continuance, they are but euill inclinations and dispositions) they are more easily subdued; which if by continuance they grow to bee confirmed habits, they will subdue vs. For custome becommeth as it were another nature, so that a man will as easily forgoe a member of his body, as forsake

take a sinne whereunto he hath been accustomed. *Can the Ethiopian change his skinned, or the Leopard his spots? then may you also doe good, that are accustomed to doe euill, as the Lord saith by his Prophet Ieremy.*

Ierem. 13. 23.

5 But suppose, that thou maist seeme to repent at the last, which many (alas) do not so much as seeme to doe, dying either desperate as *Iudas*, or sencelesse as *Nabal*: yet what assurance hast thou, that thy repentance which is wrung from thee by extremitie of affliction, will bee sound? Doth not the Psalmist testifie, that the Israelites, howsoeuer in outward semblance and profession, when the Lord *did slay them, they sought him, and enquired early after God*; notwithstanding they did but flatter him with their mouth, and lye vnto him with their tongues: for their heart was not right with him, neither were they stedfast in his covenant? Doth not wofull experience shew, that many, whilest they are in any extremitie by sicknes or otherwise, will seeme very penitent, and promise great matters, if God would be pleased to restore them to their former estate; who when they are restored, returne to their former courses, and perhaps become worse then euer they were before. Euen as water that hath been heated, when it cooleth againe, is colder then before? For as when a man draweth a bowe, it followeth his hand: but when he letteth his hand goe, it returneth to his former estate: so, many, whilest the hand of God is vpon them, whereby he seeketh to draw them vnto himselfe, doe seeme to follow his hand; who when the

Psal. 78. 34, 36.

Pſalm. 78. 57.

Hoſ. 7. 16.

Hoſ. 7. 14.

Pſalm. 78. 37.

Lord taketh away his hand, returne to their former condition, and perhaps turne aside like a *deceitfull bow*: which is a fearefull ſigne, that when they howled vnto the Lord vpon their beds, *they cried not from their heart*, as the Prophet *Hoſea* ſpeaketh, and that when they ſeemed to turne vnto the Lord, and to ſeek him early, *their heart was not upright*, as *Dauid* teſtifieth of the Iewes. The which I ſpeake, not to cenſure thoſe which bee gone, but to admoniſh vs, that we doe not preſume. For howſoeuer we are in charitie to iudge the beſt of them, who before their departure haue ſeemed to repent; yet we are to be iealous of our ſelues, and to feare, if we neuer haue repentance vntill by ſtrong hand it be extorted from vs; leſt perhaps it will not be ſound. And this was the third reaſon manifeſting the folly of them, who deferre this duty of ſeeking Gods Kingdom from day to day.

4 If we firſt ſeek the Kingdome of God and his righteouſnes, we ſhall not onely finde them; but alſo all the things of this life, which are expedient for vs, ſhall be added ouer and aboue them by way of aduantage, as our Sauour here promiſeth. But on the other ſide, if wee firſt ſeek the things of this life, and put off the care of our ſaluation to our latter daies; as we ſhall be in great danger, for earthly things which are vaine and momentany, to loſe an eternall kingdome in Heauen: ſo haue we no aſſurance, that we ſhall obtaine our worldly deſires. For it is the bleſſing of God that maketh rich. But if we belong vnto him, we

we are to make account, that he will crosse our preposterous desires, and by crosses and afflictions, as it were by weeping crosse, bring vs to himselfe, and weane vs from worldly desires, that we may mind and affect the things which are aboue.

5 But suppose we attaine to our vvorldly desires, hauing not yet sought the Kingdome of God, nor cared for the saluation of our soules: then will not these worldly goods be good vnto vs: for as the wise man saith, All these things are for good to the godly, so to the sinners they are turned vnto euill. For to a worldly man that seeketh not the Kingdome of God, and his righteousness, what is pleasure, but the lust of the flesh; what riches, but the Mammon of iniquitie; what honour, but the pride of life; what learning and wisdom, but *armata nequities*, whereby men are enabled to doe the more hurt; what long life it selfe, but a longer continuance in sinne? But on the other side, if we first seek the kingdome of God and his righteousness; all these outward things shall be added vnto vs, as blessings and fauours of God, and pledges of his loue: or if we may seeme to want any temporall blessings, the seeming want thereof shall not hinder our happinesse. Blessed are you, saith our Sauour to the faithfull, though you be poore; blessed though you mourne, &c. for though they seeme poore, yet are they truly rich; yea, rich to God, Luke 12. 21. not onely because they haue a treasure laid vp in Heauen, but also because godlines with contentednes is great riches, neither is any man so rich. as hee that is contented:

Eccias 39. 27.

Luke 6. 10. 21.

1. Tim. 6. 6.



Rom. 5. 1, 2.  
and 14. 17.

1. Pet. 1. 8.

Rom. 8. 17.

Pſalm. 111. 10.

though they be abridged of worldly pleasures, yet they onely haue the true delight: to them a good conscience is a continuall feast, and hauing peace of conscience, they haue also the ioy in the holy Ghost, which, as *S. Peter* saith, is vnſpeakeable and glorious. Though they may seeme base in the eyes of the world, yet who are so truly honourable as they, who are the sonnes and heires of God, and coheires of Christ? Though they are simple, yet who so wise as those that feare God? who so learned as those who know God to bee their Father, Christ to be their Sauour, and the holy Ghost to be their sanctifier? Though their life sometimes be short, yet is it recompenced with immortality; and who may be thought so long-lived, as those in whom our Sauour hath begun a spirituall life, which neuer shall haue end?

6 Vntill we seeke the Kingdome of God and his righteousness, we remaine in the kingdome of Satan, and in the state of damnation, out of which we haue need to haste.

7 Lastly, vntill wee seeke the Kingdome of God and his righteousness, we doe nothing but sinne, this duty being the first which we can doe without sinne. And therefore by delaying this duty, which ought first to bee done, we doe nothing but adde sinne to sinne, and hoord vp wrath against the day of wrath.

You see what our duty is; let vs now consider our practice. Do not very many that would seeme Christians, deferre their seeking of Gods Kingdome, and care of their saluation, vntill their old

age or time of sicknesse; making choice of that time, which is most vsfit to beginne their repentance? and yet when age or sicknesse commeth, they still defer their turning vnto God and seeking of his Kingdome, so long as there is hope of life. For what is the course that these men take, when God by sicknes summoneth them as it were to appeare before him? first, they send to the Physician. That they send to the Physician, I mislike not, so it be done in due order. But first we should labour to make our peace with God, humbling our selues vnder his hand, confessing and bewailing our sinnes, whereby we haue prouoked him to anger, turning to him that smiteth vs, and flying vnto him by hearty, earnest and faithfull praier for the pardon of our sinnes, that the cause of our affliction being remooued, the affliction it selfe may either be remooued or sanctified vnto vs. Then are we to vse Physicke and other lawfull helpes, depending on the blessing of God in the vse of them. But these men first send to the Physician, and whilest they haue any hope of life, they neuer seeke to God, nor take care what shall become of their soules. But when the Physician giueth them ouer as past recouerie; then, and neuer till then, they send for the Minister; then, and neuer till then, they seeke God and his Kingdome. As though their meaning were, whē they leaue to liue, then onely to begin to liue to God, and hauing all their time led the life of the Reprobate, to dye neuerthelesse the death of the iust. But be not deceiued, *qualis vita, finis ita*; such as hath bin

the life, such commonly is the end: and ordinarily the Greeke saying is true, *omnis vita in fine*, Of an euill life, there is an ill end. I take not vpon mee to reſtraine Gods mercy from thoſe, who at the laſt turne truly vnto him: but I ſpeake of that which is ordinary. It is to be feared, that not one of an hundred, who haue al their life time deferred their repentance, doth repent at the laſt houre: and therefore it is an hundred to one, that thou ſhalt not then repent, if thou deferreſt till then.

But the Kingdome of God is alſo to be ſought *fiſt*, aboue all things, that is, chiefly and principally, and that for theſe reaſons. 1. Becauſe the ſaluation of our ſoules in the Kingdome of Glory, and the degrees of ſaluation in the Kingdome of Grace, is our true happineſſe. The former, as *beatitudo patria*: the other, as *beatitudo via*: and being our happineſſe, and conſequently our chiefeſt good, are in our iudgements to bee eſteemed, in our affections to be deſired, in our endeouours to be laboured for aboue all other things; nothing elſe being to bee deſired or ſought for otherwiſe, than as it may bee a furtherance, or at leaſt no hinderance thereunto. As for the things of this life, they are ſo farre from being the chiefe good, as that to them that ſet their hearts vpon them, and ſeek them chiefly, they are not good at all. All theſe things (ſaith the Wiſe man) are for good to the godly, but to the ſinners they are turned into euill. For to thoſe that ſeek them chiefly, they are not onely vaine and vnprofitable, as *Salomon* teſtifieth, but through their owne default

*Regnum ergo & iuſtitia Dei bonum noſtrum eſt, & hoc appetendum eſt, & ibi ſinis conſtituendus, propter quod facimus, quae unque facimus. Auguſt. de ſerm. Dom. in Mont. lib. 2.*

*Eccleſ. 39. 27.*

*Eccleſ. 1. 2. & 2. 11.*

fault, hurtfull also and pernicious vnto them; as being not onely thornes to choke the seed of grace in them; but also the baits of sinne, and snares of the diuell. For which cause *Salomon* saith, The prosperity of fooles destroyeth them. Againe, The saluation of our soule is an eternall good. These things, if they be good, are but momentany. For as the whole earth, compared to the heauens, is but as a poynt of no sensible quantity; so our whole time vpon the earth, is but as a moment or poynt of time, in comparison of eternity. Who therefore would preferre the momentany vse of earthly vanities in this world, before the euerlasting fruition of the superexcellent eternall waight of glory in heauen?

Thirdly, consider the wickednesse and profane folly of those who chiefly seeke worldly things. For first, their eye being euill, their whole life is answerable, as was said before. 2. They, which professe religion, and chiefly seeke earthly things, as all worldlings doe, are notorious hypocrites; giuing their face and outward profession to God, but their heart, with all their chiefe desires, studies and endeouours to Mammon. 3. Those that chiefly loue the world, and the things of this world, the loue of God is not in them. Yea, being louers of the world, they are found to be haters of God; for the amity of this world is enmity against God. 4. Those who remouing their harts from God, doe set them on the world, are Idolaters, or as Saint *James* calleth them, Adulterers, who haue no inheritance in the Kingdome of God.

Pro. 1. 32.

To happinesse  
two things re-  
quired, saluence  
& perpetuity.  
Psal. 16. 11.

Ver. 23.

1. Ioh 2. 15, 16.

Iam. 4. 4.

Ecclef. 10. 9.

Gen. 25. 33, 34.  
Heb. 12. 16.Phil. 3. 19.  
Gal. 6. 8.

God. 5. Those who chiefly affect the world, doe subordinate the profession of Religion, and the care of keeping a good conscience to worldly desires; and therefore in time of triall they fall away. Whereas contrariwise, they whose treasure is in heauen, and haue their Anchor of hope fixed there, will not suffer themselues either to be allured to that which is euill, by the desires of the world: which they esteeme as vanities, in comparison of heauenly happinesse; or to bee terrified from that which is good, by the afflictions and calamities of this life, which are not worthy of the glory that shall bee reuealed. 6. That which is said of couetous persons, is true of all worldlings, that they haue set their soules to sale, taking for them (as the price thereof) the vanities of the world: And therefore are more foolish and profane than *Esau*, who sold his birth-right for a messe of pottage. For these men (for matters of like value, and lesse necessity) make away an euerlasting inheritance in the Kingdome of heauen.

Finally, those, which professing themselues Christians, doe chiefly seeke earthly things, doe cast away their soules; not onely losing their inheritance in heauen, but also plunging themselues into hell. For they which walke, that is, make profession of religion, and yet chiefly minde earthly things; the Apostle saith, that their end is damnation. And they which sowe to the flesh, must looke of the flesh to reape corruption.

Fourthly consider, the doctrine of the Gospell teaching vs to deny all worldly lusts, Tit. 2. 12. the

the vow of Baptisme, to renounce them: the duty of all true Christians, and the practice of Gods children. For so many of vs as are true Christians, are also to be perswaded, that we are elected, called, redeemed, regenerated vnto life eternall in the kingdome of God. And consequently, that we are heires, yea, Citizens of heauen, and pilgrims and strangers vpon earth, who ought to vse *hac vita, vt via*; this life, as a way to a better life; and the things of this life, as helps onely, and not as hindrances in our way; not to set our hearts vpon them, but to vse the world, as not abusing it, being weaned from worldly desires, and minding the things which are aboue. For it were a soule shame for vs, who are appointed to heauen, and called to Gods Kingdome, to be wholly or chiefly addicted to the earth, like earth-wormes, or Serpents that crawle vpon the earth; like vn-cleane fishes, which wanting finnes, doe lie in the mud; like blind beetles, which hauing wings, notwithstanding are, for the most part, poring in the dung of the earth.

And lastly, consider the practice of the Godly; of *Moses*, who when he was forty yeeres old, refused to be called the sonne of *Pharaohs* daughter, choosing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season: esteeming the reproach of Christ (so hee calleth the afflictions of the members of Christ) greater riches then the treasures of Egypt. And the reason of all this was, because hee had respect to the recompence of reward; that is, preferred the

Phil. 3. 10.  
H. b. 11. 13.

Heb. 12. 1.

1. Cor. 7. 31.  
Psal. 131. 2.  
Col. 3. 1, 2.

Heb. 11. 24,  
25, 26.

Luk. 16.

Psal. 4. 6, 7.

Psal. 33. 1, 2.  
and Psal. 119. 1

Psal. 27. 4.

Luk. 10. 42.

Phil. 3. 8, 9.

the saluation of his soule to all worldly respects: for he that hath an eye to the reward both of the godly and wicked, will not onely chuse to be a bond-seruant among the people of God, rather then to be a Gallant in *Pharaohs* Court; but hee will also chuse to be as poore a *Lazar*, as *Lazarus* himselfe, rather then to be another *Dines*.

Of *Dauid* in the fourth Psalme: There be many that say, VWho will shew vs any good? seeking chiefly after worldly profit. But, Lord, saith he, lift thou vp the light of thy countenance vpon vs, shew thy selfe fauourable and gracious vnto vs in Christ our Sauour. This he would more reioyce in, then the worldlings themselues in all their prosperity. For, though he were a great and glorious King, yet he reposed not his happinesse neither in profit, nor in pleasure, nor in promotion: but in the saluation of his soule, and the degrees thereof, as iustification and sanctification. And in Psal. 27. 4. This is that one thing which he desired of the Lord, and which hee saith hee would seeke after; being indeede that one thing, whereof by the testimony of our Sauour there is necessity.

Of the Apostles, who forsooke all they had in this world, to follow our Sauour Christ. But chiefly of the Apostle *Paul*, who though hee had many things to glory in: yet hee esteemed all as dung, yea as losse, in comparison of his iustification and saluation by Christ.

The vse hereof is two-fold; reproofe of worldlings, instruction to our selues. And first, we are to reprocue



reprooue the folly of worldlings, who throughout the whole booke of the Prouerbs are *Salomons* fooles: who are not, as wee say, penny-wise and pound-foolish, but body-wise and soule-foolish. For what greater folly can there bee, then for momentany fruitiō of earthly vanities, to lose an euerlasting kingdome in heauen; for the pleasure of a moment (as this whole life is no more, nor yet so much, compared to eternity) to incurre euerlasting misery; for the trifles and vanities of this world, to make away our soule, which is of more worth vnto vs, then all the world besides?

And secondly, the profanenesse and wickednesse of worldly-minded men; who either prefer the obtaining and enioying of their worldly desires, before not onely the meanes of their saluation, as those in the Gospell; but also before the glory of God, and their owne saluation: or else subordinate their profession of Religion to their worldly respects: who when they ought to affect the things of this life, so farre onely as they concur with their spirituall good: contrariwise affect and professe Religion onely so far, as it may stand with the obtaining or enioying of their worldly desires. And therefore euen in their profession of Religion, wherein they would seeme to seeke the Kingdome of God, they chiefly seeke (like hypocrites) their worldly ends.

The instruction which wee are to learne from hence, is also twofold. For first, if we are chiefly to seeke the Kingdome of God, and his righteousness, then must wee hunger and thirst after the

Math. 22. 5.  
Luk. 14. 18, 19,  
20.

*To these men,  
not Godlinesse is  
gaine, but gaine  
is godlinesse,  
1. Tim. 6.*

grace of God, and his spirituall blessings in heauenly things, aboue all the things in this world. Then our chiefe care also must be, to keep a good conscience, and to vse all good meanes whereby our saluation may be furthered: to enter into a religious course of life, wherein wee may walke before God in sincerity and truth: to make choyce of our calling, of our company, of our marriage, as may best stand with our spirituall good. But chiefly and aboue all, to auoid those things which doe hinder the saluation of our soules. Now the soule is lost by sinne; for the soule that sinneth, shall die. Seeing therefore the soule, which is of more worth vnto vs than all the world besides, is lost by sinne; we ought euery one to haue this vnfaigned purpose and settled resolution, *not to sinne wittingly and willingly, though wee might gaine the whole world thereby;* and much lesse the particular and pettie desires thereof. Should we not sinne to gaine the whole world; and shall euery trifle in the world moue vs to sinne? For what is that which by sinne wee gaine, in comparifon of the world; and what is the whole world to a mans soule? For what will it profit a man, if hee shall gaine the whole world, and lose his owne soule? Or what shall a man giue in exchange for his soule?

Mark. 8. 36.

Secondly, wee are to learne (as wee haue been taught) to place our happinesse and felicity in the saluation of our soules. For then the eye of our mind shall bee single and sincere, and the whole course of our life and conuersation will bee spirituall

tuall and religious. Then will all our desires, cares, studies and indeuours, tend chiefly to this end. Then shall we alwaies, with *Moses*, haue an eye to the recompence of reward; and with our Sauour Christ, for the ioy that is set before vs, despise all earthly things, Heb. 12. Then shall wee passe the time of this our pilgrimage, in a longing expectation of euerlasting happines. And therefore thrice happie are they, who haue laid vp their treasure in Heauen, and reposed their felicitie in the saluation of their soules.

Now followeth the promise which Christ hath annexed to his commandement: *And all these things shall be added vnto you.* Where, before wee come to the words, we may, out of the promise in generall, not vnprofitably obserue two things: viz. the gracious dealing of God with vs, and our vngracious indisposition in respect of spirituall things. For whereas God, in respect of his absolute dominion ouer vs, might enioyne vs those things which appertaine to his glory onely, without respect of our good, as men vse to deale with their seruants; yet he commandeth vs such things as doe tend to our owne good. And that he might allure vs to seeke our owne good, he addeth gracious promises thereunto.

The thing which our Sauour here enioyneth, is, That we should seeke our owne happines. And that we may be allured thereunto, he hath promised, that seeking, we shall find. And not only that, but because we are sensuall, and too much addicted to the things of this life, he promiseth, that if

we shall first seeke our true and euerlasting happines, we shall not only obtaine it; but in the meane time he will giue vnto vs a supplie of all these outward things, which naturally we doe so much desire. Wherein the Lord dealeth with vs, as louing Parents deale with their children: who vse to allure them to learne or practise some thing which may be for their singular good, by promising vnto them some pretty or pleasing reward, wherewithall as children they are more affected. The which gracious goodnes of God should allure and encourage vs, to seeke first his kingdome and his righteoulnes. Secondly, we may obserue our owne vntoward disposition to that which is spirituall good. For whereas all men naturally and necessarily desire happines: yet when we are informed, that our happines consisteth in spiritual blessings in heavenly places, we haue no mind thereunto. Neither can we, to the seeking thereof, be moued either by the commandements of God, though wholly intending our good, or yet by the promise of spirituall blessings, vvhich are vworth many vworlds; but the Lord must be faine to allure vs to seeke our eternall happines, by promising vnto vs temporall revvards; vvhich are but trifles to please children vvithall, in comparison of the other. And yet such is the vvayvvardnes of a great number, that neither by the commandements of God, nor by his threatnings, neither by the promises of a better life, nor by the promises of this life, they can be moued to affect or seeke spirituall things. The which vntoward indisposition

tion is so much the more absurd, because it is contrary to the profession of Christians. For Christian religion teacheth vs to deny worldly lusts. And in the vowe of our Baptisme we haue promised to renounce the. And professing our selues Christians, we professe our selues pilgrims in this world, and citzens of Heauen: and therefore ought to be weaned from earthly desires, and affect and mind the things which are aboue. But to come to the promise it selfe.

Tit. 2. 12.

In handling whereof, I will first explaine the words as they lye in order, and then confirme the truth of this promise; that it may serue as a forcible argument to moue vs, to seeke first the kingdom of God and his righteousness.

The coniunction *And*, is here vsed as a note of consequence; as if he had said, Seeke first the kingdom of God and his righteousness, and then all these things shall be added vnto you. Which teacheth vs, that these temporall benefits, by the promise and blessing of God, are consecratories of spirituall grace; that is, doe follow vpon our study and care in seeking first the Kingdome of God and his righteousness: *id est*, saith *Augustine*, *Consequuntur, si ista quæretis*. But if any man shall hereupon infer, that then (belike) the things of this life are promised to them that shall neglect them altogether: I answer, They are promised, not to those that tempt God, or liue inordinately; but to them that seeke them in a secondary respect, and subordinate their desire and care in seeking of them, to their spirituall good. God would haue euery

every man ordinarily to liue in a lawfull calling, and to bee industrious therein: to get his lively-hood in the sweate of his browes, and walking ordinally, to eate his own bread, 2. Thes. 3. 11, 12. Act. 20. 35. Ephes. 4. 28. The slothfull persons are sent to the Pismire to schoole, of her to learne industry and prouidence, Prou. 6. 6. The Householder is bound in conscience to prouide for his Family, and the Father for his children, 1. Tim. 5. 8. 1. Cor. 12. 14. and the good housewife is highly commended, Prou. 31: Our Sauour Christ commandeth vs, by prayer to seeke our daily bread; and what we desire in our prayer, we are to seeke in our practice. This promise therefore seemeth to be the same in effect with that, Psalm. 128. 1, 2. *Blessed is the man that feareth the Lord, and walketh in his waies; for thou shalt eate the labour of thine hands.* That is, If wee first seeke his Kingdome, and his righteousness, he will blesse our labours and indeuours for these outward things. They shall follow vpon our pietie and chiefe study for heauenly things, without our carking and immoderate care; but not ordinarily, without our prouident care and honest endeuours. Wee are therefore first to seeke the Kingdome of God, and his righteousness; and then to seeke, in a secondary respect, the things of this life, as helps in this our way to a better life. For as I said before, the word *first*, seemeth to haue relation to a second; and when we are commanded to seeke heauenly blessings first, it is implied, that in a second place wee are to seeke the blessings of this life. This if wee doe,

doe, we are in the vse of honest meanes, to depend on the blessing of God according to his promise, casting our care vpon him, and referring the successe vnto God, not troubling our selues, or taking thought \* what shall be the euent, the knowledge whereof belongeth onely to God.

*These things* ] Which be needfull and expedient for this life. For God hath not therefore commanded vs first to seeke his kingdome, and the life to come, that we should want the necessary helps of this life: but that hauing sought that first, wee might more fully enioy these, with the fauour and blessing of God. As if hee should say (saith *Chrysostome*) I forbid you to seeke these things; not that you may not receiue them, but that you may receiue them more abundantly. For so hee saith,

*All these things* ] God therefore dealeth liberally with vs, giuing vs richly all things to enioy. If he be our shepheard, we shall lacke nothing, Psal. 23. If wee feare him, there shall bee no want vnto vs, Psalm. 34. If we walke vprightly before him, he will deny nothing vnto vs that is good, Psalm. 84. Come to our Sauour therfore, you who say, Who will shew vs any good? and hee will shew you the Christian *χρηματισμός*, or Arte of Thriuing. First (saith he) *seeke the Kingdome of God, and his righteousness, and all these things shall be added vnto you.* For indeed, Godlineesse (with contentednesse) is great Thrift, hauing the promises not onely of the life to come, but of this life also. This then is the most compendious way for a man to bee

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rich

\* That is, *utroque* day, forbidden, Luk. 12. 29. *Thi presentis curia, Domino committit futura.*

1. Tim. 6. 17.  
Psal. 23. 1.

Psal. 34. 10.  
Psal. 84. 11.

Psal. 4. 6.

1. Tim. 6. 6.  
*πρωτης.*  
1. Tim. 4. 8.



Luk. 12. 21.

Prou. 10. 12.

1. King. 3. 13.

1. Cor. 15. 58.  
Esa. 45. 19.

Math. 7. 7, 8.

de opibus  
pauper, auxilij,  
vel Mantisa  
loc. o.

rich vnto God, and to attaine to all things that are needfull and expedient, & to enioy them with the fauour of God, whose blessing maketh rich.

But the principall word to be obserued heere, is, *added*. *All these things shall be added vnto you*. For first, by this word is presupposed, that those who seeke first the Kingdome of God and his righteousness, shall obtaine those things which they principally seeke; and ouer and besides them, all these outward things shall be added vnto them. As to *Salomon*, when he asked wisdom of God, the Lord did not onely giue him wisdom, but thereunto added riches and honour. This therefore must stirre vs vp, seriously and cheerfully to seeke, knowing that our labour shall not bee in vaine in the Lord. I said not to the seed of *Iacob*, Seeke ye me in vaine, saith the Lord. For as hee hath commanded vs to seeke; so hee hath promised, that seeking, we shall finde, Math. 7. And in this place, that we shall not onely finde his kingdome, and his righteousness, which chiefly wee seeke; but that thereunto shall bee added all the things of this life which are expedient for vs.

Secondly, wheras he saith not, *All these things shall be giuen*, but that they shall bee added, hee teacheth vs, that temporall blessings are not promised as the principall reward of our seeking: but as accessaries and additions giuen ouer and aboue the principall, by way of aduantage. As *Tradesmen*, when they will deale bountifully with their buyers, doe vse by way of aduantage, to adde something to the number, waight, or measure

sure of that commodity which they vtter. So that spirituall blessings in heavenly places, are the rewards which principally are giuen; temporall blessings are but pettie rewards, and additions, which are added by way of aduantage. This therefore teacheth vs againe, that the Kingdome of God, and his righteousnesse, are principally to be sought, as the principall blessings; and that they deale preposterously and absurdly, who chiefly seeke the temporall, or for their sakes seeke the spirituall: seeing the temporal are but smal additions, and accessories, and auctaries, appendices and consequents of the former.

*To you* ] namely, that seeke first the kingdome of God, and his righteousnesse. For neither the kingdome of God and his righteousnesse are promised as the principall; nor temporall blessings, as additions and auctaries: but onely to those who performe the duty, which is the condition of the promise. But against the truth of this promise, two things may be obiected. The former, that to many, who doe not first seeke the kingdome of God and his righteousnesse, all these things are giuen. The latter, that to many, who doe seeke first the kingdome of God and his righteousnesse, all these things are not giuen.

To the first I answere, that when worldlings, who doe not first seeke the kingdome of God and his righteousnesse, abound with worldly benefits: it may first be doubted, whether they be giuen vn-to them of God. For if they bee gotten by vnlawfull meanes, they are not receiued from God as

Prou.1.32.  
Psal.73.17,18.  
Ier.12.3.  
Numb.11.33.

Ier.12.3.

Psal.17.14.

Luk.16.25.  
Math.6.2,5.

his gifts, but rather from the diuell, as the prices for which they sell their soules vnto him. Or secondly, if they be giuen of God to a man that setteth his heart vpon the world, immoderately and preposterously seeking the same, it is to be doubted, that they are granted of God in iudgement and anger; as to one whom he hath giuen ouer to his owne lusts. And therefore that they are but (as they say of the gifts of enemies) *non id est*, blessings which are turned into curses. Thus the Lord granted Quailes to the Israelites, importunately desiring and longing for them, when they had been better to haue bin without them. Those that chiefly set their hearts vpon the world, and doe enioy their hearts desire, are to feare lest they be like the cattel, which going in y<sup>e</sup> best pastures, are fatted for the slaughter. But suppose, that the Lord doth giue the as temporal rewards of moral vertues, or wages for some outward & tēporal seruice; yet this promise is not verifed of the. For to them, these things, though they be giuen, yet they are not *added*, because they are giuen alone. For alas, these men haue their portion in this life, Psal. 17. and all their good things they receiue whiles they liue heere, Luk. 16: and in this life, as our Sauour speaketh of other hypocrites, they receiue all their reward. But these are not the portion or reward of Gods children, whose inheritance is in heauen: but small additions vnto their principall rewards. Greater blessings are promised and giuen to them, to which these are added.

To the second I answere, that promises of temporal

porall

porall benefits, which are not absolutely good, are not to be vnderstood absolutely: & that to the godly, who first seeke the kingdome of God, & his righteousness, all these things are added, so far, as they are expedient for Gods glory, & their owne spirituall good: so far, as they are blessings, and not curses; so far, as they do, or ought to seek or desire them. For with these limitations, all promises of temporal blessings are to be vnderstood. For these outward things, if they be not subordinat to Gods glory, and our own spirituall & euerlasting good, they are not to be esteemed good things, nor blessings. And therefore, as they are not within y verge of Gods promise, for promises are of blessings, not of curses: so they are not, or ought not to be within the compasse of our desire. For they that first seek the Kingdome of God, and his righteousness; in so doing, subordinate all their worldly desires to Gods glory, & their owne spiritual good: desiring nothing in this world, but so farre as it may stand with Gods glory, and their owne saluation.

Now it is manifest, that it is good many times for the children of God, to be vnder the crosse: and to be afflicted with want of some outward things. But this want, these crosses, doe not hinder their happinesse, but further their good. For they are happy; notwithstanding them, Luk. 6. 20, 21. And therefore to the promise of temporal blessings, made to those which first seeke Gods Kingdome with purpose to renounce all for Christs sake; God hath annexed the promise of the crosse. God in loue doth chastise his children for their

Mark. 10. 30.

Heb. 12. 10.

Psa. 119. 71, 75.  
Lam. 3. 27.

Psal. 94. 13.

Esa. 44. 17.  
Rom. 8. 28.

1. Tim. 6. 9.

Pro. 30. 8.

Math. 6. 11.

profit: and they cannot denie, but that it is good for them that they are afflicted. Yea, *David* pronounceth them happy, whom the Lord doth chastise, and reach them out of his Law. Those that first seeke the Kingdome of God, and his righteousness, haue this priuiledge; and as *Esay* calleth it, this heritage, that as nothing shall hurt them; so all things whatsoever, as well aduersity as prosperity, shall, by the mercifull dispensation of Gods Fatherly prouidence, worke together for their good. This therefore is the disposition of all those, who first seeke the Kingdome of God, and his righteousness. Not to affect, either with couetous worldlings, aboundance, or with superstitious phantasticks, voluntary poverty. Nor to seeke to be their owne caruers, and much lesse to resolute, that they will attaine to great matters in this world (for they that *will be rich*, whether God giue them lawfull meanes or not, doe fall into the snare of the Deuill, and are ready to swallow his baits) but to submit themselves to the good, and most wise prouidence of God, seeking and expecting from him such a measure of temporall blessings, as hee in his Fatherly wisdom doth know to be most expedient for them. This was the prayer of the wise man, Pro. 30. And this is the prayer, which by the direction of our Sauour Christ, we are daily to make: Giue me not aboundance, nor giue me not penury, but, Feed me *cibo dimensi mei*, which our Sauour calleth *ἡ ἀπορίη*, & *ἐπιβουλή*, that is, that portion of temporall benefits, which God knoweth to be most fitting

fitting and expedient for vs. Therefore notwithstanding these obiections, this promise made to those, which first seeke Gods Kingdome and his righteousness, is most true; and as it properly belongeth to them, and not to worldlings: so is it euer performed towards them.

Psal 9.10.

And that wee may not onely giue vndoubted credit to this gracious promise, but also, in sure affiance and faith therein, be moued to seeke first the Kingdome of God and his righteousness; let vs not onely consider his trueth in his promise, but also his fidelity in performance, Psal. 37.25. His all-sufficiencie, in being a plentiful reward to those that seeke him, Gen. 15.1. and 17.1. His bountie, giuing all things abundantly to enioy, 1.Tim.6.17. His providence, both generally, who giueth all things to all; all things that are needfull and expedient, (Act. 17.25.) to all creatures, euen to those which were made for mans vse. Math. 6.25, 26; &c. the which providence of God, the brute creatures seeme to acknowledge, Psal. 104. 27. and 145. 15. That those men may know themselues to bee more brutish then the brute beasts, who doe not acknowledge Gods providence, and in some measure depend thereon. And also speciall, towards the faithfull, Psal. 106. 4, 5. and 34. 16. For they are of his family, and therefore no doubt hee will provide for them, 1.Tim.4. 10. He is their Pastor, and therefore they shall lacke nothing, Psal. 23. 1. Hee is their heauenly Father, and therefore will supply their wants, Math. 6. 32. and 7. 11. They are his children in Christ, and in him

Math. 7. 7, 8.  
Psal. 34. 1c.  
Heb. 13. 5.  
Pro. 1c. 3.  
Psal 9. 10.

Psa 145. 15, 16.

him haue right to all things, 1. Cor. 3. 22. and therefore, in his iustice, will not denie them any thing that is good for them, Psal. 84. 11. To them he hath giuen his only Sonne; and therefore, with him, will in his loue giue all things profitable, Ro. 8. 32. To them, according to his good pleasure, he hath appointed a Kingdome. And therefore they neede not feare, but that they seeking it first, both that Kingdome shall be giuen vnto them: and that all these things also shall be added ouer & above, by way of aduantage, Luk. 12. 31, 32.

The Lord for his mercies sake giue vs all grace; first to seeke his Kingdome, and his righteousnes: that we may obtaine his righteousnes in the Kingdome of grace, whereupon will follow peace of conscience, and ioy in the holy Ghost, with a supply of all needfull blessings in this life: and may in the end attaine to euerlasting happinesse in the Kingdome of Glory, where we shall haue the fruition of God himselfe, who is the chiefest

God, through Iesus Christ our Lord  
and only Sauour. To whom with  
the Father, and the holy Spirit,  
be all praise and glory  
for euermore.

Amen.

**F I N I S.**